

Mission News.

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE
TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

(刊休ハ月十、月八但行發日五十回一月毎) 可認物便郵種三第日五廿月一年十四治明

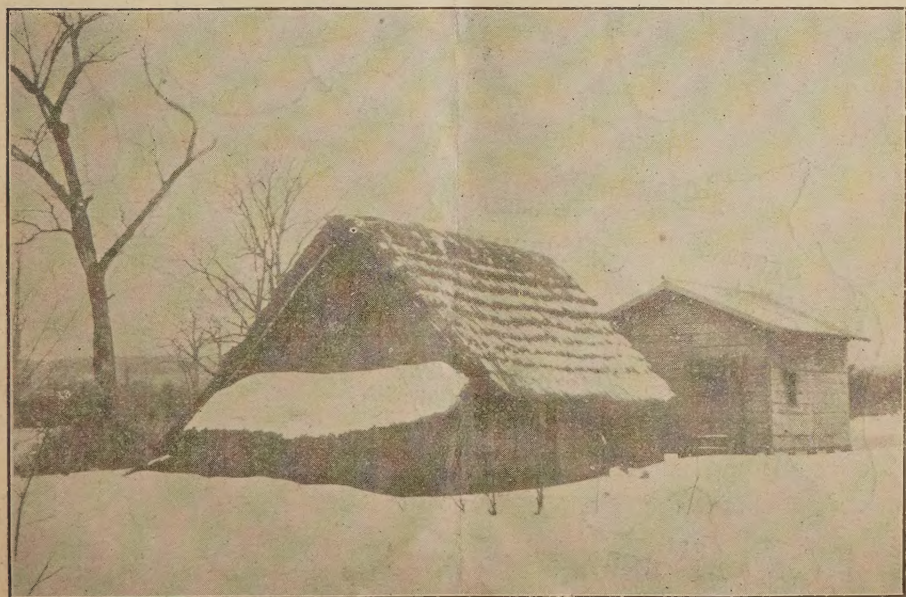
KYOTO, JAPAN.

VOL. XI.

NO. 3.

HOKKAIDO
NUMBER
SATURDAY

December 14th, 1907.



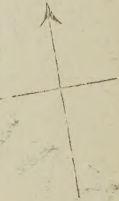
IMMANUEL CHURCH AND PARSONAGE.

PACIFIC
Theological Seminary

HOKKAIDO

INCLUDING
JAPANESE
SAGHALIEN

JAPANESE
SAGHALIEN



X POMPIRA

X ASAHICAWA

X OTARU

X IWAMIZAWA

X KURIYAMA

X OBIHIRO

SAPPORO X

X IMMANUEL

MOTO X URAKAWA
X URAKAWA

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General Notes.

As will be noted by glancing at the table of contents a large proportion of this issue of the paper has been prepared by Dr. Rowland of the Sapporo Station and he has also largely shared in the planning of it. We hope that this number of the *News* will give our readers a new and more accurate idea of the Hokkaidō and the work that is being carried on there than they have ever had before and that it will give them a deeper interest in that work. The articles entitled "A Pilgrim Colony," "Touring in the Hokkaidō," and the articles written by Mr. Tanaka and Mr. Tomeoka are especially worthy of notice.

* * * *

The Lowell Congregational Church of Lowell, Mass. has become financially responsible for Tottori Station to the amount of five hundred dollars.

* * * *

The new chapel for Kobe College is almost finished and ready for occupancy. The dedication ceremonies are planned for this month and we hope an account of them will appear in the next issue of the *News*.

Dr. and Mrs. Taylor arrived in Kobe last month just as Mission News was going to press and thus notice of their arrival was omitted. They are now once more settled in Osaka, temporarily living in No. 26. It is more than fifteen years since Mrs. Taylor returned to America to make a home for their children there while Dr. Taylor continued his work in Osaka. We are glad that Mrs. Taylor is once more able to be with her husband and share in the work here.

* * * *

During the latter part of November the Kumi-ai Churches held special evangelistic meetings in Kyoto. The Heian and Shijo Churches united in carrying forward this work and many Japanese pastors from different parts of the country shared in it. As a direct result of these meetings one hundred and sixty-eight people were baptised in the two churches and twenty others united by letter.

* * * *

Rev. and Mrs. O. H. Gulick's adopted daughter Katherine arrived in Kobe on the Princess Alice last month and was married to Mr. Frederic Charles Woodrough. The ceremony was performed at the Episcopal Church by the Rev. Mr. Platt. Their address, at present, is Tōkyō Hotel, Atago Hill, Tōkyō, Mr. Woodrough is a teacher in the Higher Technical School in Tōkyō.

* * * *

With this issue of Mission News Mrs. Cary and Mr. Dunning give over into other hands the responsibility that has been theirs for the paper. We wish to thank all the members of the Mission for the cordial response that they have given to calls for articles. Many of these articles have been written in the midst of manifold duties that called for immediate attention so that we are the more deeply grateful for the hearty support that has been given to us. We can wish our successors nothing better than a continuance of this support which we are sure will be freely given them.

Hokkaidō.

Hokkaidō is the Yezo of a few decades ago. It is a bit larger than Vermont, New Hampshire, and Massachusetts combined. It has a population of twelve million of which seventeen thousand are the hairy aboriginal Ainu. Its development has been almost entirely during the forty years of the Meiji Era.

The island is rich in its fisheries, its mineral stores (especially bituminous coal), and in its lumbering, grazing, and agricultural resources.

The climate is that of New England, forbidding to all but the most energetic people of the milder Japan Proper. And so it comes that we have an enterprising, immigrant population that is pushing to the wall the gentle Ainu, developing the natural resources, and building a new state. Japan got here some of the lessons of hardihood, some of the trained soldiers and tough horses that helped her most to fight victoriously in the vigorous climate of Manchuria.

Here character is being formed. Here Christianity is exerting an influence, we believe far greater proportionally than in the more conservative Japan Proper. Here there is room and a call for all and more than we are likely to be able to do. Here and now is an opportunity for American friends to lend a hand most effectively by prayers and gifts.

GEORGE M. ROWLAND.

The Beginning of the American Board's Mission Work in Hokkaidō.

The Evangelistic Work of the A.B.C. F.M. in Hokkaidō was begun in 1892. Before this time, however, several young christians of the Kami-ai Church came as moral instructors in the prisons. These men came as pioneers of the Kumi-ai work in Hokkaidō.

In the summer of 1892 Rev. W. W. Curtis and I came to begin our work. First we came to Sapporo, where our friends were working in connection with the Independent Church; Mr. Takenouchi was the acting pastor. This church had some outstation work at Iwamizawa and Ichikishiri, so we went to see these places. Mr. Tomeoka was at Ichikishiri as a moral instructor in the prison. He and his friends were doing a fine Evangelistic Work in that little town. Mr. Hara was at Kabato. There too was an Independent Church, and he was working in connection with it. Mr. Curtis visited several other places this year besides these two.

The next year—1893—the Sapporo Independent Church ceded the Iwamizawa work to the Mission. Mr. Shiomi came and opened the “Kōgisho”—this was the first work of the Mission. It was in this year that the Ichikishiri Christians organized an independent church. It was then called,—“The Sorachi Church of Christ.” In May of this year, the Nemuro work was begun by Mr. Sugiura.

In the spring of 1894, a church was formed at Ichikishiri, and joined to the Kumi-ai body. About the same time work was begun at Immanuel by Mr. Maruyama, and at Utashinai by Mr. Abe, but the latter work was continued only a little more than a year.

In the summer of this year Mr. Shiomi of Iwamizawa resigned and Mr. Uchida took take his place.

In May, 1895, Mr. Curtis and I came to Sapporo to get land for a Mission house and to locate the station here. At that time I discovered a few Kumi-ai Christians and consulted with them about beginning a little preaching-place.

In July, I came with my family, and met with six Christians in a little room to begin our work. Mr. Curtis and his family came the next month.

Before this time some Christians of the Sapporo Independent Church had organized an Evangelistic Society and were

working in Asahigawa, but they could not continue it, so they ceded that work to the Mission at the beginning of the year. Mr. Ozaki was the worker then.

In May, 1896 a Kumi-ai workers meeting was held in Sapporo. All were present and organized a workers society.

In September The Sapporo Church was organized and I was ordained over them. All was going very nicely everywhere. But at this time Mrs. Curtis became very ill. They could not stay any longer. So Mr. and Mrs. Curtis started for America in October leaving no one to take their place. We felt very lonesome for sometime. But Mr. Rowland and his family came in December to stay with us. So began a new era of our work in Hokkaidō.

TOMO TANAKA.

Our Oldest Church.

More than a quarter of a century ago, a company of men in Kōbe and vicinity organized themselves for the purpose of casting in their fortunes with the new Hokkaidō, developing its virgin soil, and finding there a home and field of activity.

The leaders in the movement had the enthusiasm of a newly found faith in Christ. They named themselves The Red Heart Company (*Seki Shin Sha*), and like the early settlers of Massachusetts began by founding on the new soil the school and the Church.

The Moto-Urakawa *Kumi-ai* Church last year celebrated its twentieth anniversary. It has never had financial aid from any missionary society. Its first minister was a clerk in the company's employ. Later he was released from his office duties and made full, ordained pastor of the church.

The church has had its ups and downs. Growing out of its close relations with this colonizing company it has been through experiences quite akin to those that tried and harrassed the early

churches in America until their separation from the state. It has once swarmed and its offshoot, the Urakawa Church, six miles distant, is now another nominally self-supporting church.

Through all its history it has deeply influenced the people of that region. Its geographical separation from other churches robs it of close fellowship. But its oldest as well as its newer members are constant in its support. There is reason for deep gratitude that it was planted there so early and for earnest prayer that it may increase in usefulness as it does in years.

GEORGE M. ROWLAND.

Sapporo.

Sapporo (Pop. 72,000) is the capital of Hokkaidō. It began its existence by government order in 1870.

Wide streets running due north and south and east and west together with several good parks make a most attractive city.

Now that the rail road works are to come here from Otaru and Iwamizawa and a large iron foundry is to be started as well as the great Sapporo brewery, we shall soon be a city of ten million souls.

Much Christian work is being done in the city by three French priests, four American Mormons, four Franciscan Monks, eleven American missionaries, three English missionaries, five Protestant pastors, three Bible women, one Christian Girls' School, and last but not least Sapporo Agricultural College now a part of the third Imperial University. The head as well as many of the professors of this institution are earnest Christian men and the college has had a great influence in both the city and the island. Gen. Kuroda's great desire for this school has been fulfilled, namely, that its graduates be *jimbutsu* (men of character).

Statistics are dry facts but they mean much in regard to Sapporo. Resident members of the various churches in the city are as follows: Greek church one



BIOLOGICAL HALL, SAPPORO.

hundred and eighty, Roman Catholic ninety-one, Baptist fifteen, Episcopal one hundred and six, Methodist one hundred and forty, Presbyterian one hundred and seventy-eight, Independent one hundred and forty, Kumi-ai one hundred and twenty making a total of nine hundred and seventy. The number of Sunday School pupils in connection with the six Protestant churches is six hundred and forty-nine. The number of pupils in the Presbyterian Girls' School is one hundred and forty.

Christian work is welcomed in the large hospitals in the city and also in the military hospital connected with the 25th and 26th regiments, located in Sapporo, of the 7th Division.

The spirit of union is strong amongst the six Protestant churches and union meetings are frequent.

The women of these six churches unite in a flourishing *Jizen Kwai* (Charity Association) and have a union prayer-meeting once in two months.

The Kumi-ai church, organized in 1896 with thirty members, has had three meeting places, the first in the pastor's house;

the next in the little church bought from the Methodists in 1897 for the sum of one hundred and forty dollars; and since May 1899 in the present building which was enlarged last year.

This church has had from the beginning Rev. Tomo Tanaka for its faithful pastor and the same missionaries which facts, according to Mr. Ebina's speech at its tenth anniversary, account for its steady growth.

It is unique in having four foreign members on the church roll.

It carries on with a fair degree of growth a Y. M. C. A.; an *Ō Jō Kwai* (King's Daughters) and a *fujin-kwai* (Woman's Meeting). H. G. R.

The Station since 1897.

Though much work has been done in Hokkaidō by the mission force in Sendai the Sapporo Station was not opened till 1895. It seemed a strange providence that Mr. and Mrs. Curtis who had come north with so much hopefulness and with such faith in

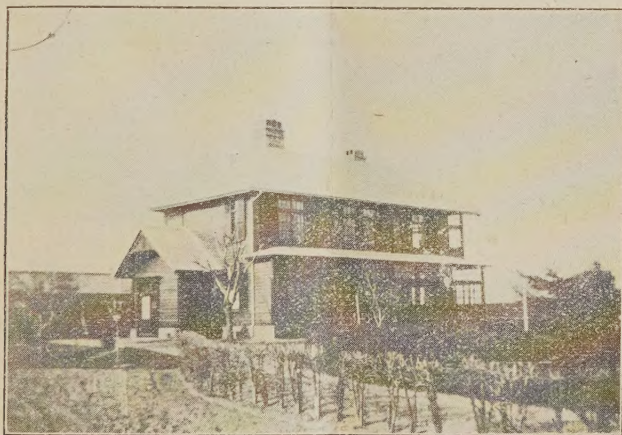
Hokkaidō and love for its people should be compelled by ill-health to lay down the work within one short year. But such was the case and they were already in Yokohama waiting for their home-bound steamer when the Rowland family reached Japan returning from furlough late in 1896.

The Rowlands were sent to Sapporo for one winter on trial. In the early Spring of 1897 their location was definitely decided. Miss Daughaday's coming soon followed. Mr. and Mrs. Bell joined the Station in 1903 but were prevented by ill-health from a long service. The Bartlett family came on their return from furlough in the autumn of 1905. After two winters in Sapporo the exigencies of the work called them,

while continuing as a part of Sapporo Station, to take up their residence in Otaru twenty miles away.

During this period since 1897 work in Nemuro* and Ichikishiri† has been abandoned; Iwamizawa Church and Kuriyama Chapel have been turned over to the Japan Missionary Society; Sapporo and Asahigawa Churches have become self-supporting; Urakawa Church also at one time declined all financial aid but it is now again unable to support a minister. Meantime new work was early begun in Immanuel, Otaru, and Kuriyama, and lately in Obihiro. At present the Station has formal relations with only three centers where there are resident ministers.

GEORGE M. ROWLAND.



MISSION HOUSE IN SAPPORO
(in which the Rowland family is
now living.)

A Junket in Teshio.

Teshio is one of the eleven provinces of Hokkaidō that has never had a resident *Kumi-ai* minister among its sixty-six thousand souls. Two years ago a little band of colonists went into the very interior of the province. The nucleus of the band hailed from Naganuma and were connected with the Iwamizawa church. The number was increased

by a few families direct from Japan Proper. Many of these were also Christian. The leading spirit in the whole colony is a young man of moderate education, staunch principles, and strong faith who has spent two winters in the home of the writer.

* The exceedingly cold and humid climate made it unsafe for Mrs. Sugiura to remain another winter.

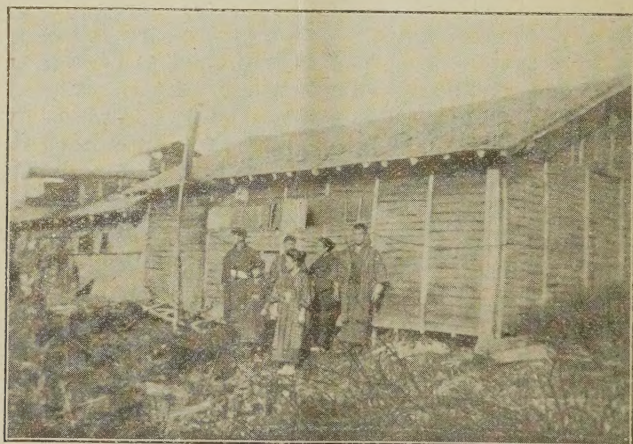
† The removal of the prison was the practical death of the town.

It was my privilege in October to visit these brethren, see their farms just beginning to be cleared up, their new cottages with shingled sides and roofs, see in short all their new life in the forest primeval. The trip cost me three days ride in flat boat and dugout, two days in the saddle, and parts of two more by train. But it richly paid.

Our young friend maintains in his own house a Sunday School and a Sab-

bath Service. There were four adult baptisms and one confession of faith by a miss who had been baptized in childhood.

The young man is spending the winter again in Sapporo, this time with more direct reference than previously to Bible study and fuller equipment for doing Christian work among his neighbors in Pompíra while he tills the soil to pay expenses. GEORGE M. ROWLAND.



A CHRISTIAN FAMILY IN POMPIRA
(in whose cottage the meetings are held.)

Christian Prison Chaplains.

In the spring of 1891 I went to Hokkaidō as a moral instructor of the Sorachi prison. The superintendent of the prison was Mr. Ōinoue, a man of Christian principle. And though he did not avow Christianity as the principle of moral instruction in the prison yet he put reliance upon Christian men for this instruction.

At that time there were about two thousand convicts in Sorachi. They were moreover reputed to be the worst characters among all the Hokkaidō prisons. Many of them were serving life sentences.

In those days public opinion did not pay much attention to criminal reform. Many people thought criminals incap-

able of reform. But I believed that just as human sickness can be healed so criminals can be reformed by God's words. At meetings of the whole prison I gave them moral talks. But at special meetings by their request I gave them pure religious education. At last my Bible classes were attended by at many as five hundred prisoners. Many of these became Christians and even evangelists after their release.

I was at this prison three years during which time I could make as many Christians as I expected. Being taught that all men are brothers before God and that even criminals can become sons of God through the atonement of Christ these men believed in that atonement, repented of their sins, and came back to God.

During these three years in large meetings, in the cells and in private, I talked with them about morals and faith. And I experienced that the influential power of Christianity can really reform them.

At that time in the four other large prisons of Hokkaidō there were Messrs. Hara, Otsuka, Yamamoto, Mizusaki, Nakae, Makino and Sueyoshi working zealously for the reform of the prisoners. So there appeared many believers in Christianity among them. The Central Government also praised the prison management of Mr. Ōinoue. Thus the moral instructors of our (Christian) persuasion introduced a new era of prison work in Japan. KOSUKE TOMEOKA.

A Pilgrim Colony.

Amongst the immigrants there are many colonies in Hokkaidō. Each colony is formed and held together by some common tie of relationship or of purpose. None of these colonies are higher in ideal than that of Immanuel.

The pioneers a decade and a half ago were Christian men and Christian families. They came to this unoccupied region with the high purpose of establishing a Christian community where there should be liberty of conscience and righteousness in all social relations.

In accordance with this common and controlling purpose, after selecting their territory, they marked its Eastern boundary by a post inscribed, "Love never faileth;" and its Western by another bearing the inspired words, "The truth shall make you free." The forest lands between these two markers, their future home, they named Immanuel, God with us.

For the first few years these people were shepherded by one of their own number, a theological graduate who wrought for the most part at his own charges. Since 1897, the little congregation has had a regular minister, Mr. Utagawa, without change. He and they

are pushing bravely in the direction of self-support and of the evangelization of their neighbors. G. M. ROWLAND.



GRANDPA MARUYAMA
(of Immanuel Chapel)

His son is an office bearer in Immanuel Chapel and his grandson is a missionary to China. He is now ninety-four years old.

Touring in the Hokkaidō.

Not counting Otaru where we now have a resident missionary, Sapporo station has two regular outstations to visit. Besides these, the widely scattered churches, with and without aid from the Dendo Gwaisha, are some of them supplied with over-worked pastors and some are without any pastor, so that visits from us are eagerly looked for. Beyond these are the isolated Christians and inquirers who can keep in touch with Christian influences only through the itinerant.

The distances are magnificent, as is easily understood when one stops to think that the Hokkaidō contains one



HOKKAIDŌ BICYCLE AND AINU HUT
(Dr. Rowland riding the "bicycle" on a touring trip.)

fourth of the area of the Empire proper.

Though the rapid extension of the railways is bringing places nearer together, there is plenty left for less convenient means of locomotion, such as sorry post-nags, Hokkaidō bicycles like the picture, scarcely more comfortable four-wheelers, little coast steamers, occasionally dug-out canoes, and even a good milage on nature's own.

With engagements piled up in the home cities, it is hard to get away for tours which must inevitably occupy so much time in merely getting about, but I have yet to meet the person able to tour who did not think it wonderfully worth while when he was at it.

That is peculiarly true of the Hokkaidō. Here the æsthetic and social influences which make for refinement with even the poorest to some extent in the older communities, are largely wanting from the surroundings of these scattered settlers. Church services, the example of older Christians; and even Christian neighbors like themselves,

with whom they could compare notes on the way, are a memory only—or a matter of hearsay.

The sordid surroundings and fierce struggle for bare existence in which they find themselves on first arriving here—whatever the prospect of future comfort—while they bring out the fine traits of some—are as likely to prove a source of discouragement to others. It not infrequently happens that in adjusting themselves to the novel surroundings they fall into new errors, which prove not only misfortunes to themselves but stumbling-blocks and causes of dissention among fellow-believers where union is most needed against the common temptations.

The touring missionary can do much to help in such cases, and make for himself warm friendships at the same time. For instance, on the writer's last tour, a brother from a main-island church, whose carping at his new companions had resulted first in alienation from them, and then in estrangement from



MY BOATMEN
(Ainu husband and wife)
AND OUR DUGOUT.

God, made confession with tears and strong weeping to man and God. The tidings of this work of grace brought confession and repentance to another and another.

The touring missionary is looked to to give tone to many occasions. One brother had saved his silver wedding from February till July. It so happened that the festivities had to be shortened in order that I might fulfil the request of another that I preach the funeral sermon over the ashes of his aged mother which he had brought from Tokyo and kept unburied waiting for this opportunity.

We also have our temporal uses—not so far removed as might be thought from the spiritual. Once we were requested to furnish escort, for one hundred and fifty miles, to a pair of Plymouth rock fowls, whose seed, it was hoped would become as the sands of the sea for multitude.

Some of the sights we witness are pitiful indeed. One afternoon, while climbing a steep pass where the horses could barely keep their footing, we came upon a little party consisting of a tired looking man carrying, in a little basket, a tiny brazier, a tea-kettle and one or two other bare necessities; followed at a little distance by a tired woman leading a little four-year old girl, and carrying on her back, one tied above the other, two weary babies—the youngest scarcely a month old.

They had been set down that morning by train from far-away Sendai and had already climbed six or seven miles of the heart-breaking divide. But between them and their destination, of whose climate, loneliness, and hardships they knew scarcely any thing was still forty-five miles of weary tramping. We could do nothing for them but tell them the way and the distance to the nearest rest-house, and offer a prayer that the little ones might grow up to better things than their parents could know—even had they gone back to the famine of Sendai.

On another occasion we were able to prove of more service. A large party of ignorant and, of course, almost penniless famine-refugees; arrived at the end of their railway journey, to find twenty miles of deep snow between them and the promised land, and having traversed that, found that the promise itself was false and that no provision for them had been made. Their disappointment and real peril can be imagined. I suppose that they will never know that it was a pair of touring missionaries who put their case before an official in a neighboring town, next day, through whom they were provided for after all, at least sooner than there was any prospect of.

Such things as these are only the side incidents of touring but they are frequent enough to be a very real variety in, and sometimes an illustration of, the preaching.

SAMUEL C. BARTLETT.



THE MISSION HOUSE IN OTARU
(in which the Bartlett family is now living.)

Otaru.

Forty years ago, there are said to have been only four hundred and forty-four houses in this corner of Ishikari Bay, halfway up the West coast of Yezo.

About twenty years later the town had grown so rapidly and proved such a good harbor, that it was made one of the few open ports of the empire.

To-day it is the largest and busiest city on the island, having out-stripped Hakodate even before the fire.

The natural scenery is beautiful in fair weather, either in summer or winter. The summers are apt to be hot and dry, but the winters are not so cold as in the interior. In 1906, snow lay on the ground from November 7 until April 10, but the thermometer never went below 18° F.

The city is rapidly changing and taxes are higher than in any other place in Japan. Even the hills are being cut

down bodily. In one square you see black-toothed women laughingly race with their little wagons of earth, and across another you pick your way with trepidation where dozens of dump carts, drawn by sturdy ponies at full gallop, work wonders every week.

There may be worse roads some where in the world but Otaru must be the worst place for a horse to live. That there are only thirty-eight *basha* ('buses) and one hundred and nineteen *jinrikisha* for nearly one million people, suggests that walking is the favorite method of locomotion (and woe be unto those who are not provided with rubber boots).

As for Protestant foreign missionaries, besides our own family, the Presbyterians have one lady; the C. M. S. two ladies; and the Baptists one family.

There are five Protestant churches in the city, but the buildings are all very small. The Methodists have the largest, and generously lend it for special occasions. The inhabitants of Otaru as it

was forty years ago could be comfortably accommodated in the churches of to-day, but the new conditions demand new equipment for the great opportunity for usefulness in this promising field.

In 1906 the A.B.C.F.M. began to realize the situation. Instead of trusting to occasional visits and various methods of work at arms length, one of the two families in Sapporo was sent here to live in this outstation. Land was purchased for a Mission house and the house was built—built big too—in accordance with the task in hand. The “prophetic chambers” and roomy parlors, not only furnish shelter for passers by and meetings of all kinds, but give a wonderful view of the busy sea port. By day and night one feels the spell of its rushing life.

May all who share in the responsibility of this work hear the cheering reassurance,—“Be not afraid.....for I have much people in this city.

FANNY GORDON BARTLETT.

Our Newest Field.

Owing to lack of funds Sapporo Station has not for years opened any new preaching places. Some old places have been discontinued and others have developed into self-supporting churches. But appropriations for evangelistic work have been so reduced from time to time that new work could not be undertaken.

About a year ago however there came an irresistible call to send an evangelist to the town of Obihiro as our first Kumi-ai minister to the large province of Tokachi. By dint of special effort an appropriation was finally secured; and by a special kind providence a most fit minister was found in the person of Rev. M. Uchida, who had had some ten years of experience in Hokkaidō work.

Mr. and Mrs. Uchida began their work in Obihiro about the middle of July last. The little company of Kumi-ai brethren in the town, and scattered through the province, welcomed them with great joy. All these five months

have been marked by steady progress. In the town of Obihiro itself the work has been gaining real momentum. In the surrounding country Christians, zealous and lukewarm, are constantly being brought into connection with the movement. Arrangements are made for regular visits to at least three points out of town at each of which there are brethren to welcome the minister and to prepare the way before hand so that his visits can be turned to best account. As Obihiro is our newest field so it is one of our most hopeful.

GEORGE M. ROWLAND.

A Great Calamity.

Hakodate, the nearest city to the main island, was at once the oldest and, till recently, the largest city of Hokkaidō. Before treaty revision it had been one of the seven treaty ports of the empire. The natural door of entrance to Hokkaidō, possessed of a good harbor and protected by a Gibraltar-like “Head” it was the seat of all the consulates and a busy mart of trade.

About ten o'clock at night, August 25th, in a veritable gale of wind a fire broke out in one of the most populous sections and by the next morning much more than half of the whole city, and that the wealthiest part including nearly all the large business interests, lay in ashes. The light wooden buildings were consumed like tinder. It would be difficult to conceive of a cleaner, more complete destruction. Only here and there a store-house or a chimney of some foreign built structure withstood the flames. Of the light wooden buildings scarcely a post or a sill remained. In a single night fifty thousand people were left without shelter, and many of them without a garment except what they snatched in escaping.

Loss of property was exceedingly heavy. Substantial insurance companies were embarrassed. It was feared that the city might not recover from the

blow. But a visit to the scene exactly two months from the date of the disaster showed temporary structures over almost the whole burnt district. A strenuous effort was being made to keep the business interests from flagging. In a few instances wares was being sold in tents.

Both Greek and Roman Catholic Churches lost their places of worship and their schools. Of the five Protestant meeting houses all but the smaller of two Episcopal Churches were burned. At the present writing all the congregations, with the one exception, are without adequate places for worship.

The Kumi-ai people have a temporary building which they have erected on rented land. Their members have been much depleted by removals since the fire. And yet it is proposed to build and equip another little chapel at a total expense of about six hundred dollars of which five hundred dollars are already in sight. It is earnestly hoped that a few American friends will come to the relief with the gift of a ten hundred dollar building lot, thus saving land rent, encouraging the brethren, and presenting before all a beautiful example of brotherly love. G. M. ROWLAND.

Other Christian Work.

If only a few paragraphs are devoted to work other than that of the *Kumi-ai* connection, it is not because other work is small or unimportant. We have in the island Catholics both Greek and Roman, Toppists, and Franciscans. Of Protestants, Episcopalians, Methodists, Presbyterians, and Baptists are all represented by European missionaries and all have churches and Japanese pastors. There is an independent church in Sapporo of noble history and doing steady work. The Salvation Army has its representatives. There are also Mormons here from Utah. And first and last there has been much Christian influence exerted outside of all formal church connection as by the Agricultural

College (now university) and in the prisons.

It will be remembered that Archbishop Nicolai began his work for Japan in Hakodate some forty-five years ago. Here he remained and studied and exerted his quiet influence some seven years before he went to Tokyo in 1869. May he not have influenced more than we know the sainted Neesima of Dōshisha fame? It was here that the Greek church welcomed its first convert in the person of Sawabe Tokuma, still with us in the flesh and head priest (*cho shi sai*) of his church. This church reports three pastors, twelve evangelists, and twenty-five hundred and forty-five baptized who are all communicants.

The Roman Catholics are working steadily in their own characteristically quiet way, seven European priests and four evangelists besides the Toppist and Franciscan communities. They have by estimate ten thousand baptized of whom six hundred are communicants.

The Independent Church of Sapporo, with a resident membership of one hundred and forty, has just (Nov. 20) welcomed its new pastor in the person of Rev. Y. Takezaki, a graduate of Pacific Seminary, Berkeley, Cal.

The Episcopalian (*Seikō Kwai*) work, begun in 1874, has had since 1896 its own Bishop Fyson for the whole Hokkaido, a large force of European (12) and Japanese workers and reports twenty-five hundred and four baptized with seven hundred and seven communicants.

The Methodists have a large and flourishing Girls' School, a missionary family, four missionary ladies, five churches, two chapels, seven preachers and four hundred and eighty-seven full members.

The Presbyterians report two Girls' Schools, two missionary families, three missionary ladies, five churches, seven chapels, ten preachers, nine hundred and thirty-nine baptized, and five hundred and ninety-five communicants.

The Baptists have one missionary family, two preachers, and one hundred

and nine communicants.

With these other Christian bodies include the Kumi-ai believers and we have to every one thousand of the population somewhat more than two Protestant communicants, somewhat more than four baptized Protestants; and counting the Roman Catholic estimate as exact a total of somewhat more than seven baptized to every one thousand of the population. G. M. ROWLAND.

The Jimmu Tenno Festival in Miyazaki.

The great festival which has occupied the central place in the thought of all Miyazaki in particular and all Hyuga in general for a twelve month or more is now a matter of history, culminating the tenth of November. The celebration was held primarily to mark the completion of the new shrine which had been planned as a fitting memorial of the first Emperor, not only for Hyuga but for all Japan.

The result of the skill of the architect and the builder is an unusually happy one. Following the ancient style of building, for the most part only carefully selected cryptomeria wood was used in the construction and this was left in the natural finish, unpainted and unvarnished, with trimmings of hammered brass. Everything is in perfect taste and the effect is of chaste and dignified simplicity.

But the shrine itself had little to do in connection with the festival except as furnishing the occasion for it. The presence of the Crown Prince for three days out of the three weeks that the festival was in progress, was the central feature of the occasion. But for the patronage of His Royal Highness the elaborate preparations of months—the renovation of the town architecturally, the newly inaugurated electric light system, the admirably conceived and successfully executed educational exhibit and the industrial exhibit also—would have been seen and enjoyed by but a comparatively

small number. As it was, however, the place was filled to overflowing, and the usually quiet town of fifteen thousand people became for three days a metropolis of eighty thousand or more, among them some twenty thousand school children who came with their teachers from all parts of the province.

Many impressions of this somewhat remote inland festival might be recorded that would be of interest, such as the reverential and quiet manner in which the people received their Prince, the orderliness of the crowds, the universal hospitality and the absorption of interest of the raw countryman. But it would be of little value to dwell upon them.

From the point of view of the Christian missionary the festival was of more than usual interest. First, in that for months previously it effectually interfered with all forms of aggressive Christian work, and secondly, for the large number of people that it brought into immediate contact with ourselves in our home during the high days of the celebration. The missionary's foreign house is always a matter of interest to strangers from the interior. Knowing this to be so we planned things so as to make of the circumstance an evangelistic opportunity. We deliberately invited the public, whoever was so disposed, to come and see the house during the festival. The invitation was circulated by means of two or three bill-boards in prominent places and by giving out leaflet tracts, on which the invitation was mimeographed, at an Okayama Orphanage concert the night of the Prince's arrival.

Then the people came. Sometimes singly but more often in groups of five or ten, or, in the case of school children escorted by their teachers, in companies of from twenty-five to seventy-five. We kept a record of the visitors so far as we could, and at the end of five days there were nearly five hundred people registered and there were many more whose names, we did not get. The plan was simple. First, to show them the ground-floor living rooms with their various

attractive features, among which the piano was always of first interest, then after taking them through from room to room finally to end up in the Japanese reading room where a variety of papers, books, tracts, Bibles and portions, and a large array of pictures illustrative of the life of Christ and of the development of Christianity, had been carefully prepared beforehand. Here a crisp informal talk of ten or fifteen minutes was given to each group of people, in explanation of the salient points of Christianity, illustrated by the pictures on the walls. The talk concluded with an invitation to buy some book or Bible portion, and a number availed themselves of the opportunity. Then, on leaving each person was handed a simple tract and was asked to call again at his convenience.

It was a simple form of evangelism but it gave us all strenuous work while it lasted, and who knows but it was as effective as any form of evangelistic effort that we could have used. A Bible seller sold several hundred Bibles and portions on the street during the festival, but aside from that there was no special evangelistic effort made. It was a Shinto festival and people did not come to be evangelized. Yet many a seed was dropped by the wayside which perchance may take root and grow.

C. BURNELL OLDS.

The Japanese Nation in Evolution.

A book on Japan from the pen of Dr. Griffis is sure to command attention because of the reputation which the author has already made for himself in this sphere of writing. His book "The Mikado's Empire" has passed thru eleven editions and is a well acknowledged authority on Japan.

His latest book, "The Japanese Nation in Evolution," treats especially of the development of the nation from one of its sources. All possible emphasis is placed upon the influence of the Ainu, a race formerly spread over a large part of Japan but now living only in the north and rapidly dying out, which race, Dr.

Griffis claims, belongs to the white or Aryan stock.

The question of the sources of the Japanese nation has been a very puzzling one on which there have been widely differing opinions. The only thing certain is that the Japanese are a composite race, one element at least being Malay.

It is certainly a new thought to lay emphasis on the influence of the Ainu blood, which strain has entered into the Japanese composite, and to claim, as is done in the wide advertising of this book, that the secret of the success of the Japanese nation lies in this strain of "white" blood.

It is a very pretty conceit, one which the vast majority of the "white or Aryan" races dearly love, that the white race is infinitely superior to all other races on earth, the one destined to rule the earth. It will therefore, doubtless, be very comforting, to many, who have viewed with more or less secret alarm the rise of an Oriental nation, to be told that that nation has a strain of "white" blood in it, even tho that strain be very small. Some think it doubtful that even that small strain is "white." To the minds of some, moreover, who are deeply interested in the Orient and its nations and foresee the rise of China to be a world-power, quite possibly within the next generation, the query will come,—Where will the white or Aryan strain be found in the Chinese?

But aside from this question Dr. Griffis has produced a very interesting book, one which is well worth reading by those who are interested in Japan and one which will give them a very good idea of Japanese history. M. D. D.

For some time many of the people attending the preaching services held in the Imadegawa Kindergarten building have been desirous of forming a regular church organization. This month this desire was realized and a *Karikyōkwaï* or temporary church, *i.e.* a church that is not yet entirely self-supporting, was organized with fifteen charter members. Other members will be received by baptism early in January.

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Associate editors,—Mrs. Otis Cary and Miss C. B. DeForest.

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